

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XVI.—NO. 17.]

HARTFORD, SATURDAY MORNING, MAY 6, 1837.

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THE CHRISTIAN SECRETARY.
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HARTFORD, CONN.

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addressed to PHILEMON CANFIELD, post paid.
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Harvey's Examination of Moral Agency.—Of this
work a cursory notice was inserted last week, together
with its table of contents. It was our intention
then to add some extracts from various parts of the
book, but want of room prevented.

Section tenth is entitled "Tendencies and fruits of
the Theory." On the tendency of the Theory Mr.
Harvey remarks,

But the failure of this theory to awaken and
convict sinners is not the greatest of its evil
tendencies. So far as it is sustained by those
who regard any effects of preaching as impor-
tant, it presents them a constant temptation to
adopt a false standard of conversion. They
have told the sinner that he has natural ability
commensurate with his obligations, and they
have told this to the world, and consequently
the work of conversion depends on the power
of moral suasion. Having taken this ground in
theory, it is natural to wish to exhibit it in fact.
But the theory being deficient in its represen-
tations of the sinner's case, and consequently
not attended with the special blessing of God,
must be radically defective as a means of con-
version. The consequence is, a false stand-
ard of conversion must be adopted to give the
theory a practical sanction, and thus souls are
deceived, revivals are scandalized, Churches
are corrupted.

I may speak with the more confidence on
this subject, as these fruits of the theory in
question have been matter of fact, and are be-
coming more and more abundant. One exam-
ple may here be seasonable. It is taken from
the Narrative of Drs. Reed and Matheson, vol.
ii. page 34.

"A revival preacher, after delivering a ser-
mon, called on the anxious to meet him in the
lecture room. About two hundred obeyed.—
He called on them to kneel in prayer, and he
offered an alarming terrible prayer. 'As many
of you,' he said, 'as have given yourselves to
God in that prayer go into the New Concert
room.' Upwards of twenty went. 'Now,'
said he to the remainder, 'let us pray.' He
prayed again in like manner. He then chal-
lenged those who had given themselves to God
in that prayer to go into the New Concert
room. Another set followed. This was re-
peated four times. The next morning he left
town, having previously sent a notice to the
Newspaper, that Mr. ——— had preached
there last night and that sixty-one converts pro-
fessed religion."

This is the genuine fruit of the theory of hu-
man independence, and its spirit may be ex-
pected to extend itself in all its forms and de-
grees of self-righteousness, fanaticism, and
perfectionism. The state of revivals and of
Churches coming up under the auspices of
such a spirit, future events will doubtless dis-
close.

One of the respectable writers, from whose
narrative the above extract is taken, remarks;
"The effect of such a course, is undoubtedly
to create a fearful amount of premature and
unscriptural hope, and therefore of dangerous
and destructive delusion. The effect again on
the Church, is to fill it with unconverted, ig-
norant, and superstitious persons, and to produce
defection on the one hand and corruption on
the other. And this in fact, has been the re-
sult. Of revivals so managed, it is considered
that not one fifth, some times not one-tenth have
stood, and many of those who have remained
in the Church have given painful evidence of
the want of renewed character and conversa-
tion. If one-half of those sixty-one who were
so hastily reported, by the minister to whom I
have referred, to be converted on one evening,
should retain a false hope through life, and die
with it in their right hand, where would the
responsibility lie? Or who would dare to in-
cur such responsibility?"

The appendix fills 75 pages, and evinces a mind
thoroughly replenished for polemical warfare, and in the
opinion of one at least, generally sound in the faith
once delivered to the saints. We now present our
readers one or two extracts, which when read, it is
thought will not be complained of as too long.

But if Dr. Beecher only meant by his repre-
sentation that he and a few of his associates,
regard the philosophy of religion as circumstan-
tial, then, I ask, what are his claims to the
reputation of a consistent theologian? Suppose
a man, proposing to erect an edifice, should say,
that he regards the foundation, the walls, and the
frame, as the circumstantial only of build-
ing, what claim could he pretend to have to the
character of an intelligent builder?

In connexion with the above mentioned max-
im respecting the philosophy of religion, Dr.
Beecher proposes a method of peace and quiet,
which claims some attention. It is this.

"Let every man ride his own hobby without

molestation or alarm, leaving it to experience
and public sentiment to adjust the relative mer-
its of the favorite animals."

To this, I answer, the experiment has been
tried to the full satisfaction of many. The
hobby of New Divinity, has been prancing
through our Churches, and Colleges, and Sen-
inaries for years, claiming exclusive rights and
privileges, it has taken unresisted possession
of most of our Charitable Institutions, it has
seized on the press and the pulpit to a great
extent; it has thrust itself into most of our pe-
riodicals, and claimed exclusive authority in
revivals of religion, and now it bites, and kicks,
and threatens to "hew down" every thing that
comes in its way, at the same time, "crying
peace," until it seems to be time for alarm, and
to inquire whether experience and public sen-
timent do not begin to adjust the merits of this
"favorite animal?" Does Dr. Beecher say
that the experiment has gone decidedly in his
favor, and that he "knows who will conquer?"
I reply, as it respects the multitude of the self-
righteous, the worldly, the fanatical, and the
inexperienced, it may be true. But is it so
with the sober, pious, and tried followers of
Christ?

The testimony of Dr. Reed, one of the dele-
gation from England, may not, be amiss here,
as an exposition of experience and public sen-
timent. That he is an impartial and compe-
tent observer, will not be denied. In his jour-
nal, vol. ii. p. 57, he says:

"The New Divinity and the New Measures,
have greatly coalesced, and they have given for
the time, currency to each other. Many pious
and ardent persons and preachers, from the
causes to which I have adverted, were dispo-
sed to think that the new opinions had all the
advantage in a revival, and this gave them all
the preference in their judgment. Where they
were in connexion with the New Measures have
been vigorously applied, there has, indeed, been
no want of excitement. The preacher who firmly
believes that the conversion of men rests on the
force of moral suasion, is not unlikely to be
persuasive. And the hearer who is told 'he
can convert himself,' that it is 'as easy for
him to do so as to walk,' that he has only 'to
resolve to do it and it is done,' is not unlikely
to be moved into self-complacent exertion. But
it may be asked, do either the preacher or the
hearer possess those sentiments which are
likely to lead to a true conversion, and to bring
forth fruits of the Spirit?"

"By their fruits ye shall know them. There
has certainly been good done where there has
been much evil, for with this evil there has still
been a large portion of divine truth. But I
fear not to say, that where there has been the
largest infusion of the New Divinity into the
New Measures, there has been the greatest
amount of unwarrantable extravagance. There
has been great excitement, much animal
emotion and sympathy, high resolves, and
multiplied conversions, but time has tested
them, and they have failed." In the above
testimony of Dr. Reed, the great body of
the friends of genuine revivals fully concur.
It is already a fact that considerable people
have no confidence in reputed revivals which
are connected with New Divinity and New
Measures. Time and experience have tested
them, and they have failed, and many Church-
es in the land are now groaning under the sad
effects. Is it not time for alarm?

Again, the examiner says,

A moment's consideration is also due to the
criticism of his usefulness which Dr. Beecher
proposes, and by which he repels the charge
that his system tends to frustrate revivals of
religion, and that is, the visible effects of his
labors. He says, that "for four years it has
pleased God, I should be constantly employed
in revivals of religion, in which I cannot but
hope that four hundred souls have been inclined
and enabled to embrace Jesus Christ as he is
offered to them in the Gospel."

Now I shall not take it upon me to dispute
these statements as matter of fact, but the men-
tion of what man can know concerning these
things, as a criterion of a minister's character,
or preaching, or usefulness, is highly objection-
able. In the day of the Lord, when the books
are opened, and the names written in the book
of life are disclosed, it may be proper for a min-
ister to look upon renewed souls as seals of
his ministry and crowns of his rejoicing. But
to do it now, when we look only on the out-
ward appearance, is certainly premature, and
when we consider the abuses to which such a
practice is liable, and with which it is always
attended, it is highly reprehensible. Probably
the very facts to which Dr. Beecher here al-
ludes, may have been one cause of Dr. Por-
ter's fears, and one reason why he regarded the
system of Dr. Beecher as tending to frustrate
revivals of religion, by multiplying visible ef-
fects beyond real experience. At any rate,
nothing tends so much to frustrate revivals as
to bring them under suspicion by spurious imi-
tations; and the greatest possible enemies to
revivals are those who corrupt them for their
own personal advantage. Simon, the Sorcerer,
was anxious to purchase the gift of the Holy
Ghost, for the purposes of pecuniary specula-
tion. And many at this day, appear to be an-
xious to obtain sanction and support in their sen-
timents and measures from what they call re-
vivals of religion. They seemed determined,
that, in one way or another, the Holy Spirit
shall endorse their proceedings. And it is a
well known fact that the most lawless fanatics

in the land are constantly appealing to the
same criterion which Dr. Beecher here propo-
ses. They must be the men of God, they must
be the revival men, because they have made a
multitude of converts, they have a larger score
than most others can boast. Who that has
any sense of propriety, or any reverence for
sacred things, must not feel ashamed to enter
the lists of such a competition?

One more paragraph of the reply demands a
brief review, and I have done. It is as fol-
lows:

"I found it to be a fact that between hyper-
Calvinistic and philosophical necessitarian ten-
dencies, the doctrine of dependence had been
reiterated and overstated, till it had produced in
the community the results of fatalism with mul-
titudes. In this condition, the people did not
need high-toned Calvinism on the point of de-
pendence, they had been crammed with it, and
were dying with excessive ailment, and need-
ed a long and vigorous prescription of free
agency to produce an alternative, and render
the truth salutary by administering the proper
proportions in due season."

In the first place, as to the fact which Dr.
Beecher alleges, were his apprehensions prob-
ably well founded? By what means had the
good people of Boston been crammed with the
sentiment of dependence? Who were the min-
isters that preceded Dr. Beecher, who over-
stated the doctrine of dependence, and urged
hyper-Calvinism, till they produced the results
of fatalism? The weight of this charge must
fall on the Rev. Dr. Griffin and the Rev.
Joshua Huntington, than whom no men were
more respected, or were more eminent for
laying the foundations and erecting the super-
structure of evangelical piety. Did the Park
street Lectures of Dr. Griffin tend to produce
the results of fatalism? Is it credible that
such men as those who preceded Dr. Beecher
in Boston, were justly chargeable with such in-
discretion, as to give such an intimation?

But if the fact were what Dr. Beecher ap-
prehended, what shall we say of the remedial
course which he adopted? Is one extreme a
remedy for another? If a man has a frozen
limb, is it a proper course of treatment to thrust
it into the fire? Dr. Beecher on his arrival at
Boston finds the people, as he supposed, crammed
with dependence and hyper-Calvinism, and
dying with excessive ailment. To pro-
duce depletion he resorts to a theological eme-
tic, in the form of New Divinity. The ques-
tion however is, whether the remedy was not
worse than the disease? If people have abused
Calvinism so as to become fatalists, is it expe-
dient to push them over to Phariseism for a
cure?

But to view the subject in a serious light.—
Dr. Beecher went to Boston as a minister of
the Gospel, under the broad commission of
Christ. When he came thither, according to
his own account, he thought he discovered cir-
cumstances which rendered it expedient to sup-
press a part of it, and deliver only what he
judged suitable. Is this correct practice? Had
not Paul temptations and trials in preach-
ing the Gospel to the inhabitants of Asia Mi-
nor, and yet he had the testimony of his con-
science and of his hearers that he had not shun-
ned to declare all the counsel of God.

Dr. Beecher will doubtless plead that min-
isters have a discretionary power in regard to the
times and seasons of particular administration.
This may be in a measure admitted; but can
this power be so construed as to warrant a
minister to suppress, and to persist for months
and years in suppressing important features of
the Gospel? If it can, then may the Gospel
be totally suppressed, and in its place the mes-
sage which man's wisdom teacheth may be
adopted. The question is, did Dr. Beecher,
according to his own account, preach the Gos-
pel at all in Boston? He preached a part of
it, but admits that he made but a partial exhi-
bition, on account of existing circumstances.—
Did he then preach the Gospel? could he say
to his Church and congregation in Boston, I
have not shunned to declare to you all the coun-
sel of God? He will say perhaps, that he in-
tended to supply that in which others were de-
ficient. They crammed with dependence and
he crammed with free agency, and thus be-
tween them both the Gospel was dispensed.—
This however is evading the question. If oth-
ers had neglected any part of the truth, it was
doubtless proper for him to restore it to its
proper rank and proportions; but was it proper
for him to counterveil this neglect by another
neglect of his own? Can a minister be just-
ified in suppressing a part of the truth, because
he judges that by others it has been overstated?
Will he be authorized to exhibit a modified Gos-
pel because others do the same? Whither will
such a principle lead? If this disclosure ex-
hibits a just specimen of Dr. Beecher's minis-
terial course, he surely ought not to complain if
"required to repel the suspicion of quackery
by publishing an account of his cases and his
practice." To what were his four hundred
converts converted, but to a partial Gospel?
And who cannot make converts by such
means?

I now take leave of this subject by expressing
the hope that Dr. Beecher may never find him-
self in the Hellespont, with waves and storms
to buffet; but should he, let him be respect-
fully and affectionately reminded, that, to ex-
tricate himself will require another sort of "heart"
than one of "oak," "the weapons of" this
"warfare are not carnal."

The following very just sentiments concerning min-
isters are copied from Scott's "Practical Obser-
vations" on 2d Cor. XI. verses 1—12. They were, no
doubt, written with reference to the Church of En-
gland, and dissenting ministers; the latter, and their
hearers, being obliged by law to pay tithes to enrich
the lordings of the former, and then support their
own ministers and religious institutions as best they
might. The remarks of Mr. Scott are equally appli-
cable to our former religious establishments in New
England, and other parts of this country. But we
were struck with the force of these remarks, mainly
on account of their applicability to the causes which
operate to produce distinctions between minis-
ters at the present day, where no state religion ex-
ists. Assumption, arrogance, magisterial air, a pop-
ular manner, are but too often the only causes of the
elevation of men to fame and full fed livings, to the
neglect of vastly better, though unassuming minis-
ters. Let those neglected ones, read their comfort
in what follows.

"The minister who is content to be poor, to
fare hardly, to be abused, or to earn his bread
the gospel to them, is often consigned to neg-
lect, as if guilty of some great offence.
While others, who assume a magisterial tone,
and exalt themselves, are admitted to that con-
sequence which they assume; provided they have
popular abilities, whatever their character
in other respects may be. Yet it is in re-
ality an honor to endure want, without ceasing
to labor, or desiring to become chargeable,
where it might prejudice men against the gos-
pel. On some occasions a man should deter-
mine not to be deprived of this glorying; es-
pecially if he at any time judges himself re-
quired to mention it.

***** This, however, must be
done in love and humility, and as in the pre-
sence of God; and it may sometimes be prop-
er to show that it does not result from pride,
by receiving the kindness of others with grate-
ful acknowledgments, where the same reasons
do not operate. It often happens in this way,
that ministers receive wages, as it were, from
one set of people, to do service for another;
and sometimes the poorer are at the expense
of maintaining those that preach to the rich.
But the minister need not scruple this as if "he
robbed other churches;" it reflects no dishon-
or on him, provided he only requires a decent
subsistence; and it will rebound to the credit
of the rich professors of the gospel who know this
to be the case, they are not just if they do not
bear the burden themselves; nor generous, if
they do not copy so noble an example.

From the Boston Recorder.
FUGITIVE DISCIPLES.

We have as good authority as that of Mat-
thew Henry, for saying there are fugitive dis-
ciples, and perhaps some information concern-
ing such, might be obtained in other quarters.
They take a text and then take to flight, leav-
ing the debt they owe it unpaid. What they
owe their text is, to look at it and into it and
through it and all about it, and then actually
to found their discourse upon it. But instead
of paying this debt when it is due, they pay it
in twenty other directions; as if seeing a
creditor in a crowd, we should scatter the sum
due him in among the whole multitude and he
get a sixpence only. Some texts get only as
much as this creditor of their dues. And some
have not occasion to be thankful even for as
much.

The above paragraph will be read by a class
whose special interest we should be glad to
awaken in another fact. There are fugitive
disciples also. They can quickly discern and
gravely rebuke a preacher's flight from his
text. But the aptness there is in themselves
to take wing of certain and not very honora-
ble occasions, is not so much under their no-
tice. We have seen a flight, and a rapid
flight, under circumstances which made it a
matter of special wonder that "such as they
should flee." There are certain important
Christian duties, the approach of which,
makes many a one a fugitive, whom we had
every reason to expect would be found steadfast
and immovable. We do not mean the literal
flight of the body, but that of the mind and
heart, from the position which discipleship im-
plies to be obligatory. If, for example, we
press family prayer; a generous donation to a
charitable object; active, personal effort for
the good of souls, &c., alas! the number of
fugitives.

That man who hath anything in the world so
dear to him that he cannot spare it for Christ,
if he call for it, is no true Christian. A man
may be as fast in the snares of Satan, by
worldliness, pride, a secret distaste of diligent
godliness, or by an unsound heart, that is not
rooted in the faith, nor unreservedly devoted
to Christ, as others are by drunkenness, un-
cleanness, and similar disgraceful sins. He
that will let a sinner eternally perish for want
of speaking to him, doth set less by souls than
did the Redeemer of souls; and less by his
neighbor, than common charity will allow him
to do by his greatest enemy.—Baxter.

The guilt of one sin is a greater misery to
the follower of Christ, than the burthen of a
thousand crosses.

Repentance is the greatest honour next to
innocence.

We copy the following language of New Orleans
papers, because it is calculated to strike with hor-
ror every one who believes in the existence of a holy, just,
and omnipotent God, and that he will visit with wrath
for offences like this.

MORALITY IN NEW ORLEANS!!!

FRUITS OF SLAVERY.

The Races.—Our fanatical brethren in the
North and East will doubtless raise a hue and
cry against those whom they will term the im-
moral citizens of Louisiana, when they learn
that in defiance of their prejudices and section-
al views, we have dared to follow the dictates
of common sense, and hold our public pastimes
on a public holiday; though they will deem
their consciences blameless—may even fancy
they have achieved the height of virtue, in
practising treason against their countrymen of
the South, by holding their cursed abolition
meetings on the Sunday, and preaching its
treacherous doctrines from their very pulpits.
France—enlightened and Catholic France, has
always held her festivals on that day set apart
by human and divine laws for recreation and
amusement. It was left for Louisiana to break
through the trammels of prejudice and super-
stition on this side of the water, and she has
nobly dared to do it. Let hypocrites rail, who
would gladly imitate if they dared; and bigots
condemn, because their gloomy and illiberal
tenets of the dark ages, are despised by the in-
tellects of 1837. Louisiana laughs at them!
Her citizens presume to judge for themselves,
nor while they point to the fact that Parisians
hold their regular races on Sundays, in their
Champ de Mars, nor do they deem it necessary
to cite the example of any nation, for either
their actions or opinions.

"GOING TO THE RACE!"

Sunday was indeed sun-day—it rose bright
and shining, and every object around spoke of
happiness and joy. All the world (of New Or-
leans) was a stir for sport—merry faces and
cheerful voices saluted the ear on every side,
and the Course, of course, seemed the object
of every one's desires. Even the air was a
smooth, balmy, and racy temperature. The
rail road and the rail road cars were objects of
intense interest, although little calculated by
their simple engineer, to create feelings of ro-
mance or even answer the purposes of usef-
ness. Never mind. No one was inclined as
they rode on the rail, to rail at the road, altho'
hundreds upon hundreds were "willy nilly" un-
der, and then found less than half the required
places to sit on. Living beings were pressed
as closely on the seats as cotton bales in a ship's
hold, crowds were on the tons, and many more,
like the 'big racoon, were sitting on the rail!'
—N. O. American.

LIFE.—Life is short. The poor pittance of
seventy years is not worth being a villain for.
What matters it if your neighbor lies in a splen-
did tomb? Sleep you with innocence. Look
behind you through the tract of time; a vast
desert lies open in retrospect; through this
desert have your fathers journeyed; wearied
with years and sorrow, they sunk from the
walks of man. You must leave them where
they fall; and you are to go a little further,
where you will find eternal rest. Whatever
you may have to encounter, is between the
cradle and the grave; every moment is big
with innumerable events, which come not in
slow succession, but bursting forcibly from a
revolving and unknown cause, fly over this orb
with diversified influence.

It is not the outward profession of Christian-
ity, but the inward power of it that avails with
God.

He that has tasted the bitterness of sin, will
fear to commit it; and he that has felt the
sweetness of mercy, will fear to offend against it.

MANUFACTURE OF CHEESE FROM
POTATOES.

Cheese, it is said, of extremely fine quality,
is made from potatoes in Thuringia and part of
Saxony, in the following manner:—After hav-
ing collected a quantity of potatoes of good
quality, giving the preference to the large
white kind, they are boiled in a caldron, and
after becoming cool, they are peeled and re-
duced to a pulp, either by means of a grate or a
mortar. To five pounds of this pulp, which
ought to be as equal as possible, is added a
pound of sour milk, and the necessary quan-
tity of salt. The whole is kneaded together, and
the mixture covered up and allowed to lie for
three or four days, according to the season.
At the end of this time it is kneaded anew, and
the cheeses are placed in little baskets, where
the superfluous moisture is allowed to escape.
They are then allowed to dry in the shade,
and placed in layers in large pots or vessels,
where they must remain for fifteen days. The
older these cheeses are, the more their quality
improves. Three kinds of them are made.
The first, which is the most common, is made
according to the proportions above indicated;
the second, with four parts of potatoes, and
two parts of curdled milk; the third, with two
parts of potatoes, and four parts of cow, or
ewe milk. These cheeses have this advantage
over every other kind, that they do not engender
worms, and keep fresh for a great number
of years, provided they are placed in a dry
situation, and in well closed vessels.

For the Christian Secretary.

At the late annual meeting of the *Middlesex County Temperance Society*, held at Deep River, on the 18th inst. the following were elected officers for the ensuing year:

SAMUEL C. SELDEN, Esq. President.
George Read, Esq., Amos Sheffield, Esq., Charles J. McCurdy, Esq., Dea. Richard Rand, Dea. Daniel White, Vice Presidents.
Henry Wooster, Sec'y and Treasurer.
Benj. H. Catlin, M. D., Ass. Sec'y.
Messrs. J. H. Hayden, R. P. Williams, Esqs. B. H. Catlin, M. D., Rev. Messrs. J. Cookson, H. Wooster, and George Carrington, and Col. S. Huntington, were appointed Delegates to attend the meeting of the State Temperance Society, to be held in Hartford in May.

ABSTRACT OF THE ANNUAL REPORT.

"The present is an eventful crisis in the Temperance reformation in this County, and will probably decide whether the principles of temperance shall triumph in raising the effectual barrier of public opinion against intemperance, or whether that shall again roll its polluting waves over us. By many this point has been considered as settled long since, and wrapt in fancied security; they have acted as if the great work was already accomplished, when it is but just commenced. Should the temporary barrier already raised against intemperance give way, and of this there is danger, the liquid fire that has been shut back, will rush forth like a torrent, and on its burning tide bear away domestic happiness and virtue. What shall be the results the friends of temperance are now called upon to determine?"

Many have thought the triumph of temperance principles in the public mind certain. They have signed the declaration of independence, but seem to have forgotten that the battle remains to be fought. In the righteousness of their cause they have full confidence, and from the large number that have declared war against the enemy, they doubt not but that it will soon "gain universal sway." It should be remembered, however, that "the battle is not to the strong alone, it is to the vigilant, the active, the brave." These essential prerequisites to success, to a very great extent, are wanting in the friends of temperance. They are characterized by inactivity and indifference to an alarming extent, while the friends of alcohol are putting forth new and vigorous efforts to regain what they have lost since the reformation began. On their side, and for their support, is the strong arm of the law, and the great majority of those placed in authority. Under these circumstances it is for you to decide whether you will tamely yield the point at issue, or make one united, vigorous, and continued effort to gain the victory. In deciding this point you should calculate your strength, acquaint yourselves with the difficulties to be overcome, and settle the principle of action.

Belonging to this Society there are 23 auxiliaries, and the whole number connected with it for defections, deaths and removals out of the County, the present number as nearly as can be ascertained, is 7495. The increase the past year may be estimated at 1000 or more. Within the bounds of this society there are 67 Temp. Stores; 5 Temperance Taverns; 53 Stores, and 30 Taverns that traffic in distilled spirits. During the past year there has been an increase of 16 Temperance Stores, and a decrease of 17 that trafficked in ardent spirits. The number of Taverns has increased four. Two temperance, and two not so. Three societies reported 9 deaths within their limits, occasioned by intemperance, and other societies reported the number as doubtful.

These statistics show that during the past year the temperance cause has been gaining ground, although its friends have made but feeble efforts for its advancement. They also show what remains yet to be accomplished.

The following are some of the obstacles named in the reports of the auxiliaries, which retard the progress of the reformation, viz:—the love of rum—the traffic in ardent spirits by persons of influence—the granting of licenses—the inactivity of temperance members—the opposition of professors of religion, and their trafficking in the poison of death, the patronage of rum stores by temperance members, and the use of fermented drinks, especially by members of temperance societies.

The last two obstacles named are more seriously felt from the fact that they are thrown in the way by Temperance members themselves. A moment's reflection is sufficient to show the inconsistency of those, who bestow their patronage upon rum selling stores. Many of these stores could not long sustain themselves were it not for the patronage of temperance members, and yet they are far from thinking that they are keeping open the fountains of pollution. Will not the friends of the cause think of this?

The use of fermented drinks not only cherishes and keeps alive an intemperate appetite, but has a tendency to form intemperate habits. Says the Secretary of one of the auxiliaries, "Can the great evil of intemperance be stopped, when the people abstain from the use of distilled spirits and substitute fermented liquors? My opinion is that the chariot wheels of the temperance reformation will move but slowly so long as the professed friends of the cause give their countenance to the use of intoxicating drinks." This is the opinion of many, and they feel that the time has come when they should take the ground of entire abstinence from all that can intoxicate. Says the report of the Lyme Temperance Society, "many of the most active friends of the cause are in favor of organizing a new society, on the principle of entire abstinence from all that intoxicates, to which many also at present are opposed. This circumstance prevents at present more decided action. We are in a state of transition, passing as we hope from the half pledge to the whole one, and we hope by and by at least to commence operations with new

vigor, teaching sound doctrine and right practice."

Since your last annual meeting the Deep River Temperance Society has been organized upon the principle of entire abstinence from all that can intoxicate, & become auxiliary to this. Their number as yet is small, but they doubt not the correctness of the principle they have adopted.

While the progress of the temperance reform is greatly retarded by the inactivity of many of its professed friends, some societies have shown a commendable zeal, in the prosecution of the work, and the results have been most happy, particularly the Society of Middletown City. The following extract from the Executive Committee, forwarded by their Secretary, shows the happy results of their efforts.

"The labors of the Rev. Mr. HUNT among us, for one week, were attended with very favorable and happy effects. The interest he excited, was intense, and the immediate effects of his efforts were an addition to our number of about 300 adults, besides about 300 children. The increase for the year past may be estimated at 600 and over. There has been also a very important movement made by the citizens generally, to put down unlicensed dramshops, and to prevent dramshops of every description, from covering the iniquity of their traffic by a tavern license. The feelings of the public were very strongly and fully expressed. Dram selling was denounced as one of the greatest evils. A large and respectable Committee was appointed to wait on all the dealers, to persuade them, if possible, to abandon the trade, and although in this object they were not as successful as could have been wished, yet they were generally very pleasantly, and kindly received. The result of the movement we regard as favorable. One of the most extensive of these shops of iniquity has been abandoned, and the owner of it is now rejoicing in his deliverance from an employment so nearly allied to that pursued by the spirits of darkness. Several other shops have been partially or wholly suppressed, and the granting of Tavern licenses to shops of this description has been withheld. In these results we find evidence of an increased interest in the public mind, in regard to temperance. We feel confident that facts will sustain us in the opinion that our cause is progressing."

H. WOOSTER, Sec'y.
Deep River, April 21, 1837.

For the Christian Secretary.

No. 2.

Savannah, April 13th, 1837.

Mr. Editor,

In the communication No. 2, is a short description of this city—my stay at that time was so short as to afford me but a small view of the place. It was then remarked that the city was surrounded by a low salt marsh. The word salt, should have been fresh, as I now find there is no salt water here, though only 15 miles from the ocean. The water appears like all other southern rivers, that I have seen, very turbid, and nearly the color of yellow clay, yet after settling it becomes clear and sweet. Salt marshes in all the southern country are considered healthy, and the fact that St. Mary's is so much surrounded with them, is believed to be the greatest natural cause of its healthiness. Children there are said almost never to be sick. Quite a number of Yankees who have resided there 10, 20, and even 30 years, have as they inform me, enjoyed uninterrupted good health. But one fact that ought to be known by all persons resorting to the South for a permanent residence is, that the places where the salt, or tide waters unite with the descending fresh of the rivers, is also to be avoided as being peculiarly unhealthy. Rice lands which are alternately flooded with fresh water (as they always are) and then dry, are of all places considered the most unhealthy and deadly. Hence as the city of Savannah was so adjacent to extensive tracts of these low rice fields, the yellow fever which occasionally afflicted the inhabitants was ascribed to this cause.

The corporation of the city therefore, agreed to give the owners of the rice lands 40 dollars an acre: the owners still to possess the lands, only giving bonds for themselves and heirs that the said land would never be planted with rice. The number of acres thus purchased was about two thousand, amounting to \$80,000 dollars.—A sum very honorable to the city for the preservation of health and better appropriated than to the doctors. The lands to the owners are worth about as much more, for the dry cultivation of cotton and corn. The owners imagine that they sustained a loss in the restriction because rice is a crop so much more profitable. More remote from the city, are large rice fields scattered over with negroes, now preparing the land and committing the seed to the ground. The stubble of last year, much resembles our wheat and rye stubble in low ridges. Notwithstanding the unhealthy exhalations, the dwellings of the owners and their neat little villages of white washed negro houses around them, all stand on the bank fronting the whole immense and low field.—Many are in sight from the high bank of the city, and more especially from the high belfry of the large exchange building.

Vast quantities of rice are consumed in this country. As I have already said of the oysters, the table is rarely set here, which does not contain a dish of *boiled rice*, as well as another of *hominy*.

There are three steam rice mills in this city, one of which I visited, cost 80,000 dollars. Persons unacquainted with the expensive and laborious process of *cleaning rice*, can form very little idea of it. Each grain is covered with a thick brown coating or husk, something like barley, that is attached to the kernel, almost as if glued on. After being threshed out of the straw, and conveyed to the steam mill, it is taken by elevators (leather buckets carried

by machinery) up to the 5th story. Then it falls into the 4th for the purpose of passing through three revolving *sifters*; the first for taking out the sand, 2d the light rice, 3d the good rice. The coarse rubbish, stones, &c. fall out at the end. The good rice then falls into the 3d story and passes under a large mill stone revolving horizontally, and so arranged that the kernels of rice all stand on end and the stone grinds off the chaff from those of about equal length. The elevators again carry it up to the 4th story and it falls into the 3d to pass through a fanning mill to take off the chaff. It then passes to the 2d floor to be put in mortars by shovels. There are 20 large mortars in a row, each holding from 3 to 4 bushels each, and the wooden pestles about 15 feet long with iron heads moved by the engine, beat off the husks and chaff remaining on the shorter kernels or those unfinished by the stone. It is next taken out by hand and put at the foot of elevators to go to the 3d story to be screened and passes through another set of sifters of three sizes; the 1st takes out the flour unavoidably made by the mortars; 2d, the small and broken rice, and 3d the good rice, from the head rice (unhusked) which comes out at the end for a 2d beating in the mortar. The good rice then falls another story into what is called a break screen, which is lined with sheep skin, with the wool on, and which serves to give a bright *polish* to every kernel from the friction of the wool, and thus also cleans off the flour that otherwise adheres to it. From this it is taken by the elevators up to another screen or fanning mill for the purpose of blowing off the remaining chaff; from this it falls to the first story where it is packed in casks on a revolving machinery, and hammers striking the cask to settle the grain, the handles of which are 6 or 7 feet long, and the hammers about 15 inches long by 8 in diameter. When full, the cask is headed up and weighed and ready for market."

This very expensive mill of *forty horse power*, is attended by ten hands, 6 male and 4 female, and is made to clean and fit for exportation 1700 bushels of rice in 24 hours. The other two mills prepare 2200 bushels, so that 3900 bushels of rough rice are cleaned here by the three mills in a day. 22 bushels of rough rice make only from 9 to 10 bushels of good clean rice.

There are also in this city four steam saw mills, which together saw 35,000 feet of boards, plank, timber, &c. in a day of 12 hours. Each mill carries two gangs of 12 saws, making 96 saws in the whole, and they together saw eight logs at a time, that is by once passing through them. Some enterprising individuals from the state of Maine have set up a steam saw mill near Jefferson in this state, which promises much profit. I am confident that the millions of acres of cheap pine lands in this country will eventually be found very valuable for the production of silk. No man is so poor that he could not obtain land enough here to plant with mulberries, as many as he can attend.

Cotton is indeed now the great product of the principal news in all the southern papers. And the interests of the north are vastly more concerned in this article, than is generally imagined. It appears to engross the attention of every mind here. It is said that a minister in a neighboring city when giving out a hymn with his mind much engaged in the speculation of cotton, said, please to sing the 133d hymn, *Long Staple*.

Thomas Miller of Lampadecia, in this state, is now living and in this city, who purchased the first bag of cotton ever bought for exportation. The first that I can learn that was exported was in 1770 or '80, and then only 2000 pounds, equal to about 5 bales. But the quantity exported from this city alone during the last year, was 215,187 bales, value 14,088,150 dollars. One vessel left this city a few days since with 2300 bales as I am informed.—There are now in this market, this morning 25,468 bales, including what is on ship board not cleared. A few bags have been cultivated the last season of the *yellow* or bright *nankeen* cotton, and the quantity will be much increased as the color will not fade. I imagine it will not be uninteresting to your readers to see a list of the articles of the growth and manufacture of the State of Georgia, exported from Savannah during the last year. From Oct. 1st, 1835, to Oct. 1st 1836, 135,315 bales upland cotton, 9872 of Sea Island (long staple), 13 casks bees wax, 300 boxes candles, 4 cotton gins, 3627 bushels of *ground-nuts*, 18,665 hides, 40 hinds, and bales of skins, 8,068,534 feet of lumber, 84,714 staves, 217,638 shingles, 1132 *hickory handspikes*, 39,500 canes, 18,400 cubic feet of live oak timber, 200 feet of blocks, 135 bundles of leather, 46 bales of *pink root*, 24,701 casks of rice, 3000 bushels of rice flour, 510 cords of wood. Total value of exports from the city alone is 15,469,010 dollars; 30,000 bales of cotton more than the year previous. There are many public buildings here. One of the most expensive is the independent church built entirely of granite, and cost 130,000 dollars; the steeple is said to be about 200 feet high. The middle aisle is paved with alternate squares of white marble and black slate. The principal slips, I am informed, rent annually from 60 to 80 dollars each. The salaries of ministers vary here from 1200, to 3000 dollars. It is said that is the only independent church in the state of Georgia. Besides the above named church there are in the city one Presbyterian, 1 Episcopalian, 1 Methodist, 1 Lutheran, 1 beautiful Mariner's church, built by a legacy of a Baptist gentleman late of Savannah, (Mr. Penfield.) He left from 60 to 870,000 to be devoted objects. Besides these there are four Baptist churches, three of which are African;

"It is a great desideratum to obtain some article or machine that will burn up the chaff as fast as made in cleaning, because the mills are required by law to beat the whole of it across the river, on to an island the opposite side of the river. A gentleman engaged and interested in the mills, offered me a premium of 2000 dollars for such a consumer by fire as will not endanger the mills or the city."

one of the latter contains 2500, another 1500, and the least 200 members. There is also a house for Unitarians, and lately a Romish hierarchy house, which I visited. It contains nothing remarkable. I saw a servant kneeling in the chancel, and another looking steadfastly at the gilded cross and crossing her breast, and both muttering over some *ave-marys*, some whites in other parts of the house. The attendants I imagine are all foreigners.

Besides the Exchange and the banks, the court house, jail, theatre, and circus, (both the latter empty for want of support,) there are very extensive, new, brick buildings three stories high for barracks; high over which, the large American star spangled banner is constantly waving.

The grave yard impresses a stranger rather mournfully, containing a very unusual number of high brick vaults for families. Some graves are surrounded with iron fence, gate and padlock, encircled over head with iron arches, up and over which, the beautiful multiflora roses are climbing. Varieties of other little flowers apparently cultivated, around the grave, evince the fact that though the dead are out of sight, they are not forgotten. It is said however that the yard has probably been covered six times over with dead bodies!

There are a great number of public greens belonging to the city. One of them containing about 2 1/2 acres, has erected in the centre a white Marble monument, about 40 feet high, cost \$4000, in honor of General Green, and Count Pulaski, who distinguished themselves in the American Revolution. This whole green on the visit of President Monroe was covered with a temporary building at the expense of the city. That visit, I see by the records, cost the citizens about 10,000 dollars.

Another item in those records, I see is as follows; "paid funeral solemnities, Jefferson and Adams, \$243.73."

The city has \$600,000 in funds, and their taxes are much lighter than those of Charleston, S. C. For example a four wheel pleasure carriage in C. pays 25 dollars tax, in S. it pays 6 dollars. In C. merchants (I am told) pay 15 cents on every hundred dollars worth of goods sold, and from 3 to 5 dollars on negroes over 12 years of age, and \$1.50 under that age. In S. only 93 cents tax after that age. The tax on dogs however is three dollars, and a very wholesome law it is, because it amounts almost to a prohibition and prevents much hydrophobia.

April 14. As I was informed of a lady in this city who was said to be 115 years of age, I called this day to see her—though totally blind I found her sewing, and in good health. She affirmed her age to be 115, in October next. She resides with her youngest daughter, both members of the Methodist church. The hale appearance of the aged mother made me a little incredulous. I remarked that I was not in the habit of asking a lady her age, always considering it an impertinent question, but if under such very peculiar circumstances I might be indulgent. She seemed pleased to know the age of this youngest daughter. The latter kindly replied that she was in her 53d year. The mother in reply to my next question did not recollect exactly, but said she was much over 50 when this daughter was born. With a few more questions, I ascertained that she was married at 17, and her oldest child was twelve at the commencement of the Revolutionary war, so that she is probably about 92. The daughter believes her to be 103. I am thus particular because it is so universally reported that she has here lived to the age of 115. I see no reason however, why she may not live to that age, judging from her present health. There are indeed many more aged people in this country than is generally imagined. And the country generally is far less unhealthy than is commonly supposed at the North. But finally, as my communications are rather a kind of *heterogeneous reminiscences*, I would close by giving an account of one of the most extraordinary curiosities in nature. Probably unequalled in the history of our race, the Siamese twins not excepted. It is no hoax, but is what I have seen with my own eyes.

I have often read of the *cyclop*, "Monstrum horrendum informis cui lumen ademptum," &c. But never imagined I should live to see such a being, with one eye in the middle of his forehead. Sed sic est. About four weeks since there was born in this city, a large and healthy child with only one eye, and that directly in the midst of the forehead, full, perfect and prominent. His head which is preserved in spirits, by an eminent physician, appears perfectly shaped, except his ears touching each other, where his mouth should be, and not having any nose or mouth, he died soon after he was born in strong convulsions, for the want of breath. The attending physician said he never saw a more robust, or apparently more healthy child. An orifice for breathing was all that was evidently necessary to sustain life.

How many blessings we constantly enjoy for which, because they are so common to our race we seldom perhaps feel gratitude to God, the giver of every good and perfect gift. Forevery breath we inhale, thanks are due to God.

I had anticipated great pleasure in attending the meetings at Philadelphia, but they are so early in the season I dare not go on. I had hoped to supply the Christian Secretary with an early account of the doings, but ill health prevents. Shall leave here soon for Charleston, but presume that I shall find nothing more to interest your readers.

Affectionately yours,

AMICUS.

For the Secretary.

SOMETHING ABOUT CONNECTICUT.

Mr. Editor,

I am glad to anticipate still brighter prospects for our State Convention. The course recommended by the Conference last winter, appears to me very proper. If, therefore, the committees on the several associations, obtain

the requisite information concerning the ability and liberality of the churches, it seems probable that the Convention in June will be prepared to make renewed, and more successful efforts. Yet nothing can be done without the fixed attention of the churches. Will not every church, and every member in each church, feel and act vigorously?

The Convention wish to know how much will enable each church to support a preacher the whole time. It strikes my mind that every church can be supplied; I mean every church that ought to bear this blessed appellation. Let the feeble say "I am strong." Let two or three feeble branches become one, or unite in maintaining preaching in its different branches. Let the poor do what they can, and the rich as the Lord hath prospered them.—Then shall we hope to see the temple of the Lord built. Are there not ministers and means enough in favored Connecticut, to accomplish it through the grace of our Lord Jesus Christ? Brethren and sisters, let us "sow bountifully," and trust the Lord of the harvest for a glorious crop.

For the Secretary.

JAMES I. 16, 17, CONTRASTED WITH "NEW DIVINITY."

"Do not err my beloved brethren. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." They who are most for good works, see most of the invariable goodness of God, and are the first to ascribe salvation to the Lord. This is conspicuous with James. But our land has been flooded, almost carried away with Jude's "raging waves of the sea," a system which say that "God has done all that he can do. That the whole power of change now lies in the creature. He can get religion as easy as to turn his hand over, &c." Now let us look at the fruits of this system, and see if they are not "twice dead, plucked up by the roots," and has not this great error brought death into the churches, and grieved "the Holy Spirit of God?"

First, If this system be believed, one of the following results will be apt to follow. First, Trusting that he has the power which this plan allows him, the person may safely think he can do it at some other time, and thus put it off. Secondly, Believing his own efforts will insure salvation, he may make some considerable efforts, and then falsely conclude that he has "given up his heart to God." Or, 3dly, After making unsuccessful efforts, and "finding no rest," he of course gives himself over to despair. The Lord having, as he supposes, done all he could do, he cannot look there for help, and derangement is the consequence. Many instances of the latter kind have been witnessed, and we have no doubt but the judgment day will disclose the other consequences above named, as being no less disastrous. Has not the Lord a controversy with his people because they have not raised higher their warning against this doctrine of modern Balaam?

For the Secretary.

EVIDENCE OF INSPIRATION.

Mr. Editor,

The truth and inspiration of the "Old and New Testaments," are further corroborated by the mysteries which they embrace. This important consideration is not frequently adduced in evidence, and, at a *prima facie* view, may appear to thwart the very object it was designed to establish. The enemies of revelation, indeed, from the earliest period have wielded it as a powerful argument against the whole system of religious belief. Were the Deity, they exclaim, to give us a volume comprising rules for our instruction and direction, it would, assuredly, be one that we could thoroughly comprehend—one so perfectly lucid and intelligible, that, agreeably with the expressive declaration of the Bible, "he that runs may read." What is a revelation, they eagerly inquire, but where every duty, and principle, and circumstance is fully analyzed, and all their elements brought distinctly to view? The sacred writings, howbeit, are replete with dark and inexplicable passages—on almost every leaf may be found allusions which no finite mind can possibly fathom. No individual, therefore, of discretion, will venture to deny that this fact militates strongly against their divine authority. We wish to state the argument of our opponents fairly and explicitly, in order to answer it to the satisfaction of the most incredulous.

The position then, which we shall attempt to support, is this—that the mysteries in question constitute irrefutable proof that the Bible is the word of God, and not a mere fable and device. In order correctly to examine the point at issue, we must ascertain whether there are analogies, within the circle of our knowledge, which will afford us aid in arriving at a just conclusion. Are the sacred Scriptures the only volume with which a beneficent Providence has favored us? We apprehend not! Even the most indifferent observer has read, page after page, of at least, two other volumes, which the objector himself admits to be derived from God, and which abound in things hard to be understood. We refer to the volumes of *Creation* and of *Providence*. Permit us to commence the comparison, it is our purpose to institute, by briefly but critically surveying the book of Nature or Creation. And we ask, in the outset, are there no mysteries above or around or beneath us? Can the most profound scholars in natural science, or the most extensive proficient in metaphysics premise and understand and explain so much as a solitary page in the sealed book? The multifarious operations and changes of matter and spirit, have they ever been unfolded to the acutest intellectual discernment? No—never! Who can comprehend the law of gravitation, which governs the fall of an apple, and guides the movements of the planetary system, and regulates the harmony of the spheres? Whose eye, so keen, has

penetrated the depths of repulsion? Who can describe in what manner the cold earth and the sun, and the rains of heaven cause the tender herb to spring up, and ripen into maturity? The physical and mental constitution of man are embraced under the topic we are contemplating. It is emphatically true, as the Psalmist has beautifully remarked, that "we are fearfully and wonderfully made!" Who can explain the curious mechanism of the mind—the laws of memory and suggestion, and the thousand other phenomena of our intellectual being? The organization of the body, with all its surprising and complicated machinery, who can look into and elucidate its arrangement of parts, and the intimate connexion that subsists between it and immortal spirit.—Vegetable and animal life are, likewise, included in the book of Nature which is spread before us. The vital spark that preserves, by its astonishing energy, all animate existence from decomposition, what are its constituents? We challenge a solution of this interrogatory. Thus have we noticed that mysteries are thickly strewn over the entire volume of Nature, and albeit vastly more is concealed than developed, yet enough is discovered to enable us to secure the great interests of our present condition.

Providence is a book, the most of whose pages have never been exposed to the inquisitive observation of mankind. By the term Providence, in this connexion, we mean whatever appertains to the government of the world—all those dispensations which are daily affecting nations, communities, families and individuals. That here are treasured up mysteries, many of which are extremely perplexing, it will require no labored process of ratiocination to establish.—What is more common than for the wicked to triumph over the good—for the vilest Rulers, in league with their impious subjects, to persecute with fire and sword the humble and peaceful disciples of Jesus of Nazareth? Look over carefully the history of our race, and witness the crimes and sufferings that have widely prevailed! Can you account for all the aggravated guilt and wretchedness? It is an indisputable fact that the Roman Emperor pursued with every species of torture, a refined cruelty could invent, the early friends of the Redeemer, although they were good citizens, and loyal subjects. The bloody Nero, to cite a pertinent example, while the "eternal city" was in flames by his own hand, was fiddling in domestic joy, and charged the act upon the Christians who experienced in consequence, every severity from this hellish fiend, and his infamous abettors. Hence too all the severities of the Papal Hierarchy, which continued through a thousand years of more than Egyptian darkness! Why was this Romish Beast raised from the bottomless pit, arrayed in a secular vesture, and sent forth to scathe the soil of Europe with the blood of the saints? Is there no God that rules the affairs of men—why then does he permit all these enormities? What reason can we assign for the fact that, often, the most beloved and useful men are removed in the noon-tide of their days, and while in the vigor of their lives, and when they were contending valiantly for God and their fellow-men—while those who are sunken in abomination, and leprous with sin, and a curse to the very ground they tread, are suffered to pursue their career? Why is it that the young, as they are just blooming into manhood, are summoned away, while the vicious and abandoned are left behind? The world is full of such mysteries, and they all belong to the book of Providence—for "diseases and death are the servants of Heaven, which go and come at his bidding." We can behold enough to illustrate, it is true, the benevolence of God, but the greater part is involved in obscurity. Before we can understand the whole, we must wait until "we see as we are seen, and know as we are known."

Thus have we opened the book of Creation, and of Providence, and turned over a few leaves for perusal and examination. Suppose now that, when we come to read over the pages of the Bible, we should not perceive a shadow of uncertainty upon one of them, while both the other volumes, intended for the same subject, and derived from the same Author, are filled up with darkness and doubt,—would not the reckless Infidel maintain, in haughty contempt, that the same glorious Being would not conduct so contrary to himself—that he would never be guilty of such palpable inconsistency as, when he had given us the "transcripts of his will" which were crowded with mysteries, to favor us with another from which every thing deep and inexplicable was excluded. And how could such descriptions of reasoning be answered on this supposition? But, thanks to God! the Bible is of a piece with the other books we have been surveying—it has the same impress and superscription, and contains, thereby, strong presumptive proof of its authenticity. It matters not how numerous may be the mysterious passages in the Holy Scriptures, so long as they are of the same character with those in Nature and in Providence, and since enough and more than enough is unfolded to our view. As in Creation sufficient light beams upon us to enable us to supply the wants of current existence, so in the sacred writings enough is intelligible to instruct us how we may fitly prepare ourselves for future and unending being. The Bible then, with its sublime mysteries, and its elevated character, possesses evidence sufficient to show exclusively that it is from God. And, unless it can be proved that these mysteries are absurd or contradictory, the Bible will remain an undisputed monument of divine benevolence.

G. H.

(To be continued.)

The following scrap from the Am. Prot. Vindicator, tells in a few words the whole story of the Popish priesthood, from A to Z.

Sea Captain and a Romish Priest.—A Sea Captain of New York, some time since was in Portugal, and became familiar with one of the Roman Priests. On a certain occasion, after having witnessed the devotees at Confession, the Captain remarked to the Priest—"Do you

really believe that you can pardon the sins of the people?" The Priest replied—"why do you follow your business at sea?" The Captain said—"To make money." To which the Priest very candidly rejoined—"and it is my business to forgive the people's sins." P.

CHRISTIAN SECRETARY.

HARTFORD, MAY 6, 1837.

Mr. Editor,

I send you a few lines giving you a brief account of the late meeting of the Convention of Delegates appointed by different bodies attached to the Baptist Denomination held in the First Baptist Meeting-house in this city from the 26th ult. until the 29th, inclusive, which if you see proper you may place before your readers.

Yours respectfully,

HENRY JACKSON.

Philadelphia, May 1st, 1837.

PHILADELPHIA BAPTIST CONVENTION ON THE BIBLE QUESTION.

At 4 o'clock P. M. on Wednesday the 26th ultimo, the Convention was called to order. About four hundred delegates, representing twenty-four States and Districts, took their seats as members. The Convention was organized by the choice of Rufus Babcock, Jr., of Philadelphia, President. Baron Stow, of Boston, and Adiel Sherwood, of Georgia, Secretaries. The Convention held three sessions per day with the exception of Wednesday evening, which, by prior appointment, was devoted to a Sermon before the For. Board, and Thursday afternoon to the American Baptist Home Mission Society. Each session of the Convention was opened and closed with prayer.

The first great question before the Convention was the expediency of forming a distinct organization for Bible distribution. After some little discussion it was settled in the affirmative. The character of the proposed Society constituted the second question, viz. Whether it shall be American and Foreign, or Foreign only. An animated debate ensued, which was continued, assuming in its progress, different forms, and developing new views and positions of this main question, until late on Friday evening, when the following decisions were obtained. I will name them in their order.

1. That the object of the Society shall be the translation, printing, and the circulation of the Sacred Scriptures.
2. That the Society shall be known by the name of the American and Foreign Bible Society.
3. That for the present year the Society shall be confined in its efforts to the diffusion of the Bible in Foreign tongues.
4. That Churches, Associations, and other religious bodies in the Denomination, be requested to send delegates to the first annual meeting of the Society in April next, by whom their opinion on the practicability of Home distribution may be expressed. A decision on this part of our operations was deferred until that time.

On Saturday the constitution of the Society as reported by a Committee chosen to draft it, was adopted; also a list of officers nominated by the same Committee, was elected.

A Committee, consisting of the officers of the Convention, was chosen to address a circular to all our Churches, to ascertain their opinion on the expediency of this Society engaging in the Home distribution of the Scriptures. There was but one opinion expressed in the Convention on a new version of the Scriptures in English, viz. That it was the decided conviction of the Convention that such a version was for the present wholly inexpedient. The only question now unsettled is, shall the new Society enter upon the work of circulating the English Bible? This question is to be decided by the Denomination at large in April next. It is thought that Bible efforts would be more unique and effective, if the funds passed through one channel.

It has been suggested that the American Bible Society have it in contemplation to confine their operations to the printing and circulation of the English version. Should they thus decide, and each religious sect hereafter look to its own resources to sustain their respective translations, I see not why the Baptist Denomination may not continue with that Society. If they should not, it will then be for our Churches to say whether they will be limited to their own Society, or continue as heretofore with the old Society.

It is devoutly desired that this subject may receive the very prayerful deliberation of every Church, and that such a result may be arrived at, as will be pleasing to the great Head of Zion.

The sessions of the Convention were attended with great interest by all its members. The house was thronged with a most attentive assembly. Although there was a variety of sentiment concerning the questions before the meeting, yet at the close there was exhibited a delightful spirit of brotherly love, and I cannot but believe that the decisions obtained accord with the sentiments and wishes of our Churches in Connecticut, and are approved in heaven. May the Lord counsel us, and send prosperity.

The Society is located in the city of New York.

OFFICERS OF THE SOCIETY.

SPENCER H. CONE, President.
One Vice President from each State and District.
CHARLES G. SOWERS, Cor. Sec'y.
JOHN WEST, Rec'd. Sec'y.
WILLIAM COLGATE, Treasurer.
Board of Managers, consisting of thirty-six persons, residing in different States.

REMOVAL.—The Rev. Leland Howard, late of Brooklyn, Long Island, has received and accepted a call from the Baptist Church in Meriden, Connecticut, to become their pastor; and has commenced his labors among them as such. We bid brother H. a cordial welcome to our state, and trust his feelings, and desires, and prayers will be one with the ministers of our churches. He enters upon his new field of ministerial labor under the most auspicious circumstances, there being now in progress there, a powerful revival of religion. For about 70 days (as a brother

of that church informs us) religious meetings have been attended every evening, in the conference room, and are thronged with people. Says a line from Meriden, dated May 1st. "About 50 have been baptized, and the work still continues."

ANOTHER.—We have information from the Committee of the Baptist Church in Canton, that the Rev. G. B. Atwell, has accepted a call from that church to take the pastoral oversight of that people, and will soon remove to Canton for that purpose. He will have the prayers of his acquaintance, that the same blessing which has hitherto attended his ministry, especially in Meriden, may rest upon his labors among the people to whom he goes.

The S. SCHOOL TREASURY, for May, is received, and well maintains its claim to extended patronage. Depository, No. 47 Cornhill, Boston. Henry S. Washburn, Agent.

The Gospel Light and Revival Messenger. Published weekly at New York, by I. Roberts and N. N. Whiting, Editors. Terms, \$2 50 in advance.

No. 3 of the above work is received, and is a large sheet, paper and print good, whole appearance handsome. It contains well written articles, both original and selected. We are unwarmed of the reasons for starting a new paper by the Baptists in New York; but presuming the publishers have some specific reasons which to them are sufficient, the future course of the paper will make the public acquainted with them whatever they are.

The Editor is, however, a man of sound learning, and we confess it would have been more pleasing, so far as we now know, if he and his aids had concentrated their powers upon the Baptist paper already in existence in New York. The *Gospel Light* will be a very expensive concern, and we hope that money is not to be thrown away upon it, for the sake of setting forth any new doctrines or new measures.

General Election.—The Legislature of this State convened in this city on Wednesday, and was organized by the choice of Stillman K. Wightman, Esq. Speaker, and John C. Palmer, and Lewis Hyde, Esqrs. Clerks. The Governor took the oath of office, and delivered his message on Thursday.

Melancholy dispensation.—Mr. James Benton, a well known and industrious citizen of this place, was drowned at Troy, N. Y. We are not advised on what day the event occurred. He was removing with his family to central N. Y. Rk.

Kitty Grafton. Boston, published by Whipple and Darnell. This is No. 14 of the series of "Temperance Tales," by the author of "My Mother's Gold Ring," and it is said to be founded on fact. As No. 13 was levelled at wine, so No. 14 is designed to promote abstinence from cider. The story is tolerably well told, and the incidents sufficiently frightful.

It seems that some whiskey-making, or whiskey-drinking, or some rum and whiskey selling ministers or deacons, have complained of being too roughly handled in former numbers of the series. To relieve these good people, the author introduces this tale with an address "to the reader," from which the following extract is made for the benefit of those to whom it may apply.

We now, in the third place, inquire if the exposure of such examples has a tendency to retard the progress of the temperance reform, or to bring the offices of religion into contempt? It must be apparent, that the great body of rum sellers delight to shelter themselves behind the vanguard of deacons and church-members, their sanctimonious co-ordinators in this melancholy traffic. It is, at present, believed to be as reputable for the consumer to buy, as for the deacon and church-member to sell: here again the holy office and the Christian profession, in their misapplication, exert a baneful influence upon the morals of the people, and certainly tend to retard the progress of the reform. It will be difficult to convince the inhabitants of a city or village of the immorality of the traffic, while a deacon or church-member therein openly pursues it, and yet maintains, unimpaired, his relations to society and to the church. Whenever such a condition of things exists, it is worse than absurd to marvel that the temperance cause is at a stand, or even losing the ground it had already won. Its very worst opponents, in such cases, are those, who, by precept and example, should prove themselves its warmest friends. Experience has shown, that reason, however effectual, with impartial minds, is of little avail, when self interest argues upon the other side. Never was this remark more applicable, than to rum-selling deacons and church-members. They are more readily influenced by paths than by reason—too frequently they are unmoved by either. There is a last, and, as the writer believes, a legitimate resource;

Fortius et melius magis plerumque seorsus.

It is not easy to perceive, in what manner the whole body of deacons, or of church members, or clergymen is to receive detriment from such an exhibition of their inconsistent and worthless associates, until we can comprehend the nature and extent of that mischief, which is wrought upon the natural body, by the extinction of an ulcer or a cancer, or by the removal of a corrupt and offensive member. Reason, or pathos, or ridicule, in the former cases, may, by the blessing of the Lord, produce the same beneficial results, which are achieved, in the latter, by the knife, or the caustic, or the actual cautery.

* For ridicule shall frequently prevail,
And cut the knot, when graver reasons fail.—Francis.

THE NABARITE; or the Letter and Spirit of the Bible, on the use of wine. By an Abstinence Man. Boston: Published by Whipple and Darnell, No. 9 Cornhill. 1837.

This neat little work is designed to effect a disuse of wine; and is well calculated to effect its object.

General Intelligence.

The Legislature of Maine has offered a premium of \$2 to every farmer who shall raise twenty bushels of wheat, and six cents for each bushel over thirty. Excellent! A paper of that state says, "This state the last year paid four millions of dollars for bread stuffs."

The Legislature of Massachusetts has passed a law for the encouragement of the manufacture of sugar from the beet, which offers a bounty of three cents on every pound that may be manufactured from this vegetable for five years to come.

Fat Beef.—The editor of the Hampshire (Northampton) Gazette, in speaking of some extraordinary fat beef which he saw, says his stomach yearned for a good cut of the tenderloin, but had to turn away because the price was 14 cts. a pound. Dear sufferer! what would you do if for poorer beef you were com-

elled to give 20 cts. a pound, as your fellow sufferers of Hartford have astonishingly required to?

Preparations are making to establish a line of Telegraphs from New-York to New Orleans.

Good enough for him.—A brutal fellow by the name of Herman Leland of Hollister, Mass., was lately mulct in the sum of \$500 damages, by the Supreme Court at Lowell, for cruelly whipping his niece with a cart-whip, without provocation.

Large Tree.—Mr. John Platt of East Bend, Ky., about three miles below this place, last week felled a white ash tree, which when cut and ranked, measured twenty-two cords of wood.—*Cincinnati Evening Post.*

It is said that the oil of lavender is an excellent exterminator of moths. If a single drop is put into a box with a living insect, the latter almost immediately dies.

Trial by Jury.—We learn that the Legislature of New Jersey, at the recent session, passed a law by a large majority in both Houses, giving to persons of color, who are claimed as fugitive slaves, the right of trial by jury.

Tunnel.—The new tunnel of the Liverpool and Manchester Railway is one mile and one-third in length, cut out of a solid rock, at an expense of \$350,000. The height of the arch is 21 feet, the span 25 feet. A train occupies six minutes in passing through.

The Mexican Mines, which have yielded for a century or two, on an average \$10,000,000 per annum, are at present mostly owned in England. Great Britain will not be an inattentive spectator of whatever relates to Mexico and its neighboring territory.

Edgefield, S. C., April 6.

We were visited last night by a storm of unusual violence. The destruction of fences, the uprooting of trees, the falling of chimneys, and other injuries, attest its influence in our villages. But by far the greatest damage was sustained by the Episcopal Church. That beautiful and tasty edifice is almost entirely destroyed. About half of the roof has fallen in, involving in the ruins the beautiful Chandelier, the Lamps, the Pulpit, &c., and so injuring the walls that we fear the entire building is lost. We are glad to add that the Organ, which had just been placed in the Church, is saved.—*Advertiser.*

New Orleans, March 24.
Gambling.—One of the principal gamblers taken by the police officers of the Second Municipality, in Natchez Street, a few weeks ago, had his trial before the Criminal Court yesterday, and was acquitted.

The gamblers may now crack their whips, and go ahead. They have wretches, who for a paltry fee, will not only defend them, but vilify honest and respectable citizens: and the laws enacted for their punishment are pronounced by those who are appointed to administer them, as odious and severe. The gamblers will not be put down by the police,—will the citizens make any effort to get rid of them by some less fortuitous means than the law?—*N. O. American.*

Woods on fire.—The Sandwich woods, Cape Cod, have been ravaged for six miles in length, by two or three miles in breadth. Damage estimated at \$75,000.

Appalling Accident.—This morning, as Mr. Seymour Goodyear was on his way from Hampton to this city, on the Farmington turnpike, between the church and the old mill, on the descent a trace became unhitched, which started the horse, and upset the wagon on the brink of the precipice, descending to the river a hundred and fifty feet. The horse freed himself and went ahead, while the wagon and its contents rolled down the bank till checked by stumps and bushes, but all were fortunately recovered without any essential injury, except half a bushel of eggs, which were prematurely hatched in the melee. Mr. Goodyear and his daughters had their clothes considerably torn, but were able to rent and come into town.—*N. Haven Herald.*

MARRIED.

In this city on the 4th inst. by Rev. H. Jackson, Mr. Henry Wright to Miss Sarah Ann Lewis, both of East Hartford.

At Simsbury Mr. Samuel D. Case, to Miss Katurah Case of Canton.

DIED.

In this city on the 3d inst. Esther E., wife of Edwin D. Tiffany, of the firm of Case, Tiffany & Co., aged 23 years.

In New Milford on the 26th of February last, Mrs. Hannah Gaylord, wife of Mr. Truman Gaylord, in the 60th year of her age.

Her decline had been constant for several months and when earth had lost its hold of her affections the joys of heaven shone with full glory in her soul. That peace which surpasseth all understanding, which was her comfort at the age of 15, revived with immortal vigor during her long continued illness. Her faith was the "substance of things hoped for," which worked by love, and purified her heart. Having, two days before her death, taken an affectionate leave of all her friends, she said she had nothing to do but to die. After reviving, however, and expressing a wish to depart and be with Christ, she was blessed with a day of wonderful delight, such as she had long desired to see in this world. On Sabbath morning at about 9 o'clock, when Zion's children were preparing for an earthly sabbath of worship, her's was the privilege to enter the "higher courts."

"Where golden harps and silver trumpets sound."

Her family and numerous connections will long embalm her memory with mingled feelings of sorrow, and triumphant joy; and the poor will often say—"A kind friend is gone."

Will the New-York Baptist Register please copy the above.

In New Milford, on the 13th of April, Mrs. Jane Whitehead, aged 25, wife of Mr. Turney Whitehead, and daughter of Mr. Amos Hallock, in prospect of that rest, whose sickness and sorrow are known no more.

On the 19th of April, Mr. Theophilus Baldwin, aged 44 years. A widow and five children, and many other friends remain to mourn their loss.

NOTICE.

The subscriber having removed to Hantock, Berkshire Co., Mass., respectfully requests his friends to direct their communications to him accordingly.

HARMON ELLIS.

ACKNOWLEDGMENT.

The subscriber being in low circumstances, and having had the misfortune to lose his only cow, would express his gratitude to his friends in Egremont and vicinity, for their prompt and liberal aid in raising nearly forty dollars to enable him to purchase another cow. He would also acknowledge the kindness and liberality of a number of individuals in presenting a set of silver tea spoons to Mrs. Ellis, valued at \$6. Also he has received from different persons sundry articles of clothing for his family, and several dollars in money. These expressions of their kindness to himself and family, he trusts will live in his recollection; and as he is about to leave them and remove to another part of the Lord's vineyard, he most devoutly prays that the blessing of Him who loveth the cheerful giver, may rest upon them.

HARMON ELLIS.

Egremont, April, 1837.

Books, Pamphlets, Cards, and Handbills,
PRINTED in the best manner, and on short notice at this office.

SOUTH BAPTIST CHURCH.

THE Slaves in the South Baptist Church will be rented at Auction for one year, on Wednesday, the 10th day of May next, at 9 o'clock, A. M.
ALBERT DAY,
HENRY BURGESS,
JOHN WING, JR.,
WAREHAM GRISWOLD,
MASON GROSS.

April 21.

JUST PUBLISHED AND FOR SALE

BY

CANFIELD & ROBINS,

And Booksellers Generally.

MEMOIR of Rev. GUSTAVUS F. DAVIS, D. D., Late Pastor of the First Baptist Church, Hartford, Conn.

WITH SIX SERMONS,

on the Peculiar Sentiments of the Baptist Denomination, preached by him before his Congregation 1831 and 5 By Abigail Davis.

April 29.

JUST PUBLISHED

And for Sale by the Subscribers and Booksellers Generally.

MEMOIR of Rev. WM. CAREY, D. D., Late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William Calcutta, By Eustace Carey. With an Introductory Essay by Rev. JEREMIAH CHAPMAN, D. D., Late President of Waterville College.

CANFIELD & ROBINS.

April 29.

MISS DRAPER'S SEMINARY.

The Summer Term of MISS DRAPER'S SEMINARY, will commence on Wednesday, the 10th of May next.

April 7, 1837.

3w13.

NOTICE.

WE the subscribers having been appointed by the Honorable Court of Probate for the district of Suffield, Commissioners on the estate of Joseph Hastings, late of Suffield, deceased, represented insolvent, to receive, examine, and adjust the claims of the creditors of said Estate, hereby give notice that we will attend to the duties of our appointment at the dwelling-house of William Hastings on the first Monday of August and November next, at 1 o'clock, P. M. on each of said days. Six months from the publication hereof is limited and allowed by a said Court, for the creditors to exhibit their claims lawfully attested or be debarred.

JOHN LEWIS,

LEVI STANLEY, } *Commissioners.*

Suffield, May 6th, 1837.
All persons indebted to said estate will make immediate payment to the subscribers.

WILLIAM HASTINGS, } *Administrators.*
JOHN B. KING,

At a Court of Probate holden at Tolland, within and for the District of Tolland, on the 19th day of April, 1837.

Present NOVATUS CHAPMAN, Judge.

ON motion of Hiram Rider, Esq., trustee on the estate of J. & S. Holt, of Willington in said district, insolvent debtors. This Court doth direct said trustee to give notice to all persons interested in the estate of said insolvent debtors, to appear (if they see cause) before the Court of Probate, to be holden at the Probate Office in said district, on the 4th Tuesday of May next, at 9 o'clock, A. M., to be heard relative to the appointment of commissioners on said estate, by posting a copy of this order on the public sign-post in said Willington, and by advertising the same in a newspaper published in Hartford.

Certified from record.

NOVATUS CHAPMAN, Judge.

At a Court of Probate holden at Tolland, within and for the District of Tolland, on the 19th day of April, 1837.

Present NOVATUS CHAPMAN, Judge.

ON motion of Hiram Rider, Esq., trustee on the estate of John Holt, of Willington in said district, an insolvent debtor. This Court doth direct said trustee to give notice to all persons interested in the estate of said insolvent, to appear before the Court of Probate, to be holden at the Probate Office in Tolland, in said district, on the 4th Tuesday of May next, at 9 o'clock, A. M., to be heard relative to the appointment of commissioners on said estate, by posting this order of notice on a public sign-post in said Willington, and by advertising the same in a newspaper published in the city of Hartford.

Certified from record.

NOVATUS CHAPMAN, Judge.

OLNEY'S SERIES

OF
POPULAR SCHOOL BOOKS.

The subscribers are gratified in being able to offer to the public, this valuable Series of Elementary Books, prepared for the use of Schools, by J. Olney, A. M.

A PRACTICAL SYSTEM OF MODERN GEOGRAPHY, accompanied with an Atlas.

INTRODUCTION TO THE STUDY OF GEOGRAPHY, intended to precede his larger work, with about 70 Cuts from original designs, and 8 maps on Steel.

HISTORY OF THE UNITED STATES, on a new plan.

A PRACTICAL SYSTEM OF ARITHMETIC, for the use of Schools, in which the learner is led by easy gradations through the various rules necessary to qualify him for the transaction of business.

THE NATIONAL PRECEPTOR, or Selections of Prose and Poetry, 12 mo. 326 pages, a very popular First Class Book.

EASY READER, designed for the 2d Class in Common Schools.

CHILD'S MANUAL, or a practical and mental Arithmetic for Young Beginners, to which is added lessons in Geography, History, Reading, &c. with Engravings.

The above Series, in whole or in part may be had at the Bookstores of the subscribers; and if any thing were necessary to commend OLNEY'S SERIES OF SCHOOL BOOKS, to those concerned in the education of Youth, beside the firmly established and well-deserved celebrity of those parts of the Series which have been longest in use, testimonials from sources entitled to the highest consideration are not wanting. Without arrogating the publishers trust they may say this series stands second to none now known.

They are now offered to the Trade, to Teachers, or at retail.—Teachers are invited to call and examine for themselves, and if on trial they do not approve, they are at liberty to return the Books uninjured.

CANFIELD & ROBINS, Hartford.

JOHN OLNSTED & CO.,

Will receive by first Boat their full Spring supply of

DY GOODS; assortment very complete of every description of Goods, of newest styles and best fabric.

Also, the best assortment of New Patterns in

Ingrain, Thru Ply, and Brussels CARPETINGS,

Mattings, Oil Cloths, Rugs, &c., probably ever offered

in this State, together with every article connected

with a Carpet and Furniture Ware Room, at the lowest

Prices, warranted cheaper than can be purchased in

New-York.

Hartford, March 25.

66

New Small Geography,

BY J. OLNEY, A. M.

Just published and for Sale, by

CANFIELD & ROBINS.

PAYSON'S INDELIBLE INK,

For sale by the grocer, single or dozen.

CANFIELD & ROBINS.

POETRY.

For the Christian Secretary.

ON HEARING MY MOTHER SING.

Sweet sounds that oft in childhood's happy day,
Soleaced my breast and drove my cares away!
How like some cherish'd scene in boyhood known,
Which chance we meet when youth's bright days are
down,
Ye waft my restless, winged fancy back,
My own life's wand'ring and care check'd track,
To hours when first my ear with rapture hung,
Upon the music o'er my cradle sung!
Bliss unexpress'd! fond strains that yet can bring,
So clear, so freshly back life's sunny spring,—
That yet can ope those half seal'd founts within,
And mirror forth a heart once free from sin,—
That yet can give imagination powers,
To paint so vividly those blessed hours,
When still a mother's gentle hand did guide,
And lead me by her kind protecting side,
Blest thought! the same familiar tones, that oft
In childhood clod'd my eye in slumbers soft,
That o'er my couch of pain have sooth'd my woes,
And lull'd my sobbing bosom to repose,—
That taught my simple hymn and evening prayer,
Now thrill my soul as when in childhood fair,
But oh! by that calm look and furrow'd brow,
So beauteous once, to me far lovelier now,
By that bow'd form and pale decaying cheek,
I plainly hear frail human nature speak.
Thou soon must part, must part forever here,
With what in life makes fleeting life most dear.
That voice which oft in shades of midnight spoke,
When thou an infant from thy slumbers woke,
Whose melody hath charm'd thy wakeful ear,
And chas'd away the briny coursing tear;
That lip, that oft a mother's kiss hath press'd,
When thou wert pillow'd on her heaving breast;
That smile, which oft in after days has charm'd,
And sorrow of its keenest stings disarm'd;
That eye whose glance so oft hath on thee turn'd,—
That beating heart which long hath for thee yearn'd,
Soon, ah, look'd in the valley's solemn gloom,
Will breathe the twilight language of the tomb!

How sweet, yet sad the memories that come,
While here once more within my boyhood's home,
My Mother! I behold thee gaze upon,
Thy lov'd, thy youngest but oft-erring son.
'Twas here, beneath this roof thy children grew,
Children, some dead, some widely scatter'd now;
A Father there the sacred volume pour'd,
Its precepts blest, its living truths ador'd;
And here, when winter winds were whistling round,
And oft the tattered trav'ler shelter found,
Beside this hearth, we listen'd to the tale,
That turn'd the cheek of startled childhood pale;
'Twas there the village school dame timely fraught,
The dawning mind with opening buds of thought;
'Twas on that stream we launch'd the tiny boat,
And eager watch'd the bauble play thing float,
Veering ever, of man it seem'd to be,
A faithful emblem on Time's troubled sea!
Though sweet but sad—still sadder yet will come,
Remembrances of thee, my much loved home!
This spot where life's serene hours were spent,
Will echo to another's merriment;
Childhood will gambol here its footstep press,
The threshold low, and anxious parents bless,
Their offspring dear—and oft in sunny Spring,
When birds upon my fav'rite tree top sing,
A stranger's heart will beat with ecstasy—
Nor little think their notes have gladdened me.
Yet come what will, Heaven but give the blow,
And to its righteous mandate I will bow;
For I have learn'd submission from the lore,
Of hard experience, full of stern rebore;
Lessons of virtue, from stern trials met,
Which books, nor pen of sage have taught me yet!
Farewell my Mother and ye scenes that bind
Me closely to the home I leave behind!
Like some bright fleecy cloud the setting sun,
Has thrown its gently parting beams upon,
That mellow in the softly falling light,
Till darkness veils it from the raptur'd sight,
Fond memory will cast a breathing spell,
Around these scenes and ties I love so well,
Blending with age, till Death shall sweetly spread,
Its sable curtain o'er my lowly bed!

April 22, 1837.

ZELOTES.

GERMANY.

Sabbath breaking is the crying sin of Germany, knitting, sewing, shoemaking and store-keeping, and similar occupations are often continued on Sabbath as on other days. Parties of pleasure, balls, feasts, shows and the like, distinguish this day—while the most pious only observe it by attending church at least once. Tholuck studies as much perhaps on Sunday as on any other day in the week, excepting perhaps that sometimes he is prevented by having company. You will not then expect to hear of crowded churches, prayer meetings and revivals. There are here six churches for 25,000. In each of these there are on an average, three services on every Sabbath, and some one or two more during the week in some. Excepting however the occasions on which some gifted man officiates, the audiences are very thin. I have seen as few as fifty or sixty—I have heard of cases where there were only two or three, and Tholuck says in a sermon preached and published just before my arrival, that in places in Germany it has been sometimes necessary to delay public worship for want of an audience. Who mourns in secret places over these things? But few, though I hope some. I have made the acquaintance of one pastor who is an example to ministers anywhere, except with regard to his views on the Sabbath. These may be palliated, but not excused, by saying they are those of the reformers—and have come down as correct from the days of Luther. They result from the contempt, so to speak, thrown on the Old Testament.

Its religion was a mere preparation for the New Church not the same in substance.—The Jews are an uncultivated, rude people, and the Sabbath but one of those ceremonial institutions, which the freedom of a better dispensation has laid aside. If the pentateuch, for instance, be inspired, which the rationalists boldly deny, its inspiration adds but little to its binding authority. Their views, it is hoped, are giving away somewhat to better, under the influence of such men as Tholuck, but they are the views of many, who rank among the orthodox and evangelical.

The doctrine of predestination is scowled at—and a student conversing with me, boldly denied Paul's inspiration in Rom. ix., when that chapter was urged on his attention. This however is a rare step. The New Testament is generally received. Tholuck and others get along with predestination very much as our Methodist brethren. By the by, it is curious to read T's remarks where he in a sermon commends the piety of the French, Swiss and Hollandish Calvinists, and ascribes it to their views of this great doctrine, and then levels his cannon to bear it away, or rather his metaphysics to explain it down.

Speculation and philosophy, falsely so called, that of man's mere reason, are the great efforts of German scholars. Here they entrench themselves and proudly set at defiance the force of all revealed truth, which does not tally with the results of their reasonings. The people generally, are early and well instructed in the letter of the Bible, at least provision is made for it, but even that is not always done; they have however, but few spiritual instructions.

The young men come from the gymnasiums to the universities, without any correct practical views of religion. They study it now as a science, those who are theologians, and as the means for earning a livelihood, few look farther. The eye and hand of one of the most despotic and best administered governments in the world, is on them, and every nerve is strained to possess the necessary literary qualifications—but as Professor T. who told me, "I have come from an examination of a candidate, and gone to my room and wept, as I reflected that I had been one to sustain a young man's examination, who has not a spark of piety, but the law asks a candidate no question except on his literary acquirements, and I could not." I believe he is a pious man, and his views of the Sabbath aside, most upright in his walk. Then I think he is uneasy, and he is evidently feeling and working his way to produce a change.

The philosophy and philology of Germany are not alone guilty of the low state of religion. The natural man is in the pulpit of other churches, and "as priests, so people." I know of nothing which would probably under God, so soon change the face of things, as the infusion of the missionary spirit. My dear sir, pray for Germany. Oh what a lever in the moral renovation of this world might the German church become if imbued with piety!—*Southern Rel. Tel.*

MUNGO PARK AND THE MOSS.

I have often been struck with a passage in the travels of the celebrated Mungo Park describing his situation and feelings when left alone by those who had plundered him in the very heart of Africa. "Whichever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from any European settlement. All these circumstances crowded at once on my recollection, and I considered my fate as certain, and that I had no alternative but to lie down and perish. The influence of religion, however, aided and supported me. I recollected that no human prudence or foresight could have arrested my present sufferings. I indeed was a stranger in a strange land; yet I was still under the protecting eye of that Providence who has condescended to call himself the stranger's friend. At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this, to show from what trifling circumstances the mind will sometimes derive consolation; for though the whole was not larger than the top of one of my fingers, I could not contemplate the delicious conformation of its roots, leaves, and capsule, without admiration. Can that Being, thought I, who planted, watered and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with apparent unconcern upon the situation and sufferings of creatures formed after his own image? Surely not. Reflections like these would not allow me to despair. I started up, and disregarding both hunger and fatigue, travelled forward, assured that relief was at hand; and I was not disappointed."

This is a touching incident in the life of a brave man. But let us notice the fact that God has made two distinct revelations of himself to this world, each of which is perfect in its kind. The one is by his works so clearly revealing his eternal power and Godhead in these, that the very heathen are inexcusable for not worshipping him. The heavens, the earth, all his works, even to the little "moss" which lifts its humble head in the sands of the desert, unite in teaching his wisdom, his power and his goodness. And it was natural for Park thus to gain confidence and instruction from this microscopic moss of the desert; planted and watered by an unseen hand; but I am confident that had he at the same time looked at the other revelation which God has made, and drawn relief from the Bible, he would have had a confidence still stronger, and even joy in again committing himself to Him who suffers not the sparrow to fall without his special direction. In the nineteenth Psalm is a beautiful parallel drawn between these two revelations of heaven, and the superiority of the written most decidedly extolled. The monarch of Israel seems to have been

walking on the top of his palace, on one of those clear, delightful evenings which hang over Palestine, and contemplating the works of his Maker. He breaks out in praise, declaring that the heavens and the starry firmament beam out the glory of God; and looking down upon the earth, he says that every day speaks to the one that is to follow it, and every night to its successor, declaring the character of God; and though no speech is heard, and no language is uttered by the works of God, yet they reveal Him through all the earth, wherever the sun shines. He then seems to forget all the brightness of the heavens, and the glories of earth, as he turns away to the word of God, that better revelation of himself. His harp rises in its strains, as he celebrates that; for here is a revelation which is perfect—complete—reaching the soul—commending itself to the conscience—gladdening the heart—enlightening the understanding—enduring in its effects upon the soul—gratifying the taste—and beyond all, restraining from sin, and purifying the heart.

INDIAN TRAITS.

The Hindoos are taught by their religion that it is sinful to deprive animals of life; hence it is considered by them as little less than murder to kill a monkey; and although their country is infested with ravenous beasts of prey, and especially with tigers, they will not destroy, but endeavor to shun them. In consequence of this superstitious notion, their villages are thronged with mischievous monkeys, as well as with the innocent dove, both equally unmolested. The adjacent country, however, is infested with tigers and savage beasts; who, in defiance of Pythagorean systems, and Brahminical tenets, wage perpetual war on the antelopes and the innocent animals near the villages; even the monkeys, with all their wily craftiness, could not escape them. The peasants in the wilds of Bhaderpoor, confirmed the stratagem used by the tiger to effect his purpose, as mentioned by Dr. Fryer. "The Woodmen assert that when the tiger intends to prey upon the monkeys, he uses this stratagem: the monkeys, at his first approach, give warning by their confused chattering, and immediately betake themselves to the highest and smallest twigs of the trees; when the tiger, seeing them out of his reach, and sensible of their flight, lies crouching under the tree, and then falls a roaring; at which they, trembling, let go their hold, and tumbling down, he picks them up to satisfy his hunger."

From the Niagara Courier.

TEXAS AND THE SOUTH.

The war in Texas was originated for the express purpose of adding that extensive and fertile country to the slaveholding states of the south. Prominent southern politicians have for more than ten years had this project under consideration; and to pave the way, have proclaimed, that "a free state adjoining our southern border, is a nuisance which ought to be abated!" It is capable of the clearest demonstration, that the slaveholding states have had an eye on Texas, and were determined to get it, either by fraud or force. Hence the negotiations of Mr. Poinsett to purchase that country from Mexico, to be added to the United States of the north. These failing, the most flattering accounts of that country, the justice of the laws, the trifling taxes imposed upon its inhabitants, the cheapness of its lands, and their extreme fertility, were held up in vivid colors to the avaricious American, to induce emigration and settlement. When their numbers were thought sufficient, the standard of rebellion was raised, and the war cry of LIBERTY sounded. The reason of the war was alleged to be, a change of the Mexican government! Was there ever a war undertaken without giving the world a reason? But illy do the reasons for the Texian insurrection square with the facts and common sense of the case. One fact is undeniable, the moment the Texans had established their authority, they established slavery with all its horrors! This, in common parlance, is fighting for liberty to establish slavery, which was denied by the Mexican government.

It is indeed humiliating to see the northern press laboring to place the Union at the feet of southern slaveholders, at the feet of those whose determination is to annihilate free discussion, the right of petition, and the liberty of the press.

Texas, once severed from the government of Mexico, and she will be readily admitted into the Union on the same terms of the other slaveholding states, thus furnishing territory sufficient for at least five slave states of the largest class. The results of this union, it requires no prophet to foretell. The freemen of the north will have no alternative—nothing but submission to the tyrannical, overbearing spirit of the south, engendered by slavery, will be tolerated.

It is perfectly idle to suppose that we of the north can prevent the admission of Texas; southern politicians have a way to secure the votes of any required number of cringing northerners; and now, that we have a "northern President with southern principles," their object will be the more easily accomplished.

We ask, then, what will be our condition—the condition of the free states of the north, with a majority of the votes in the national Congress, controlled by southern slaveholders? Had these gentry a majority in Congress, at its late session, what would have become of civil liberty? The patriot may well tremble for freedom, when he contemplates this subject. Can any person be so insane as to fancy our liberty secure, when our legislation shall be under the control of slavery—under control of a despotism more galling than any that ever disgraced the page of history?

There is little use in endeavoring to conceal the real state of this question. In a very short time, in all its bearing, it will have to pass be-

fore the American people—if Texas is admitted into the Union, as it is now the fixed plan of the South that she shall be, the days of this Republic will have been numbered.

The following is one among the many statements which almost every week are published, showing that the horrible traffic in human blood is increasing between the African and American continents.

The Slave Trade.—His majesty's revenue cruiser Chase, boarded off Cape Clear, on the 11th of January, the ship Mary Ann Webb, of Liverpool, 43 days from St. Helena, on her passage from India, the commander of which reports that his Majesty's brig Leveret chased a slave vessel, which took refuge under the battery of a Portuguese settlement, on the coast of Africa, and that in endeavoring to cut her out, the battery opened on the Leveret, and compelled her to strike her colors, and that on the news arriving at the Cape, the Admiral had proceeded to the settlement to demand satisfaction. The Buzzard, a British cruiser, has captured 7 slaves, with 2673 Africans on board, between the 17th of December, 1834, and the 4th of June last. The Vestal, within the last 12 months, has taken 4 vessels of this description, with nearly 1600 unfortunate captives to the cupidity of the Portuguese and Spanish slave traders.

From the Buffalo Spectator.

TOM PAINE-ISM.

An account of the centennial celebration of Paine's birth day, is given in the Boston Investigator, from which we give below some extracts, to show our readers to what a degree of boldness and shameless blasphemy, infidelity has arisen. The celebration was held in the immediate vicinity of a religious meeting, which had been continued some days, and was attended with much solemnity and interest.

An address was delivered in the afternoon, after which the assembly dispersed, and convened in the evening, "to the number of seventy-eight gentlemen, and twenty ladies;" and partook of "an elegant supper." The following are a part of the toasts drunk on the occasion:

The pious clergy of these United States.—Their memorials, signed by lunatics, old women, and children, can never induce a free, and enlightened people to subvert the liberty of their institutions, to the haughty misrule of ecclesiastical dominion.

Bible, Missionary, and Tract Societies.—A fertile expedient of clerical knaves and hypocrites to frighten weak minds with ideas of miracles and tales of wonder, the more easily to subvert them to their own control. Scientific research, reason, common sense and every day's experience, express their absurdity.

Thomas Paine.—The patriot's friend, and the christian's devil. Too wise for a saint, too honest for a priest, too patriotic to succumb to the combined power of kings, priests, and tyrants.

Superstition and Ignorance.—The prolific parents of religion.

"Fear made her devil, and weak men her gods,
Her hell was built on spite,
Her heaven on pride."

Religion.—A domestic article, manufactured at protracted meetings, from the raw materials, ignorance and superstition, with the steam power of hell-fire and brimstone.—A fashionable cloak for knaves and hypocrites.

The Christian Church.—A fatherless child; she has degenerated from her boasted miracles, to pious falsehood, holy slander, and blasphemous laws—salt won't save her.

The Christian's God.—May he continue to furnish the christians with their principal stock in trade,—hypocrisy, fraud and forgery, as long as there is a christian to be found in the land which is inhabited by animals.

Prayer.—A quack medicine, recommended by religious jugglers and its pedlers to cure every thing, but it helps nothing.

After the sentiments were delivered, and the company had partaken of the repast to satisfaction, they adjourned to the hall,

"Where joyous youth to music's mellow strain,
Twine in a dance with nymphs forever fair."

Some to mingle in the festivities of the dance, and others to view the hilarity of the scene, as their inclinations prompted them.

We have heard this article with a name which we consider both significant and appropriate. *Infidelity*, as odious and degraded as the term has become by its associations, is altogether too respectable for such vile blackguardism and infamous revelry and wickedness. There is a degraded, drunken, beastly kind of infidelity abroad in the land, which ought to take its name from the debased and drunken wretch whose sentiments this class of sceptics admire, and whose character and conduct they generally imitate. We shall call it TOM PAINE-ISM.

Our object in giving this account of the disgusting deeds, and abominable sentiments of these men, is to show our readers to what a pitch of impious boldness infidelity and wickedness have arisen, and that the friends of God and of virtue, may see what is to be done, and what they will have to meet and contend with in their efforts for the world's conversion. We spread these things before the public, for the same reason that we make known the horrors and degradations of heathenism, or give the details of any other existing evils, to counteract which, our efforts are demanded.

One thought we wish impressed on the mind of every christian. It is this: when wickedness comes out thus boldly, and sets God and religion at defiance, it is no time for timidity, wavering, or hesitation, among the people of God. They must put on the courage of the apostles, and go forth to the mighty work, armed with the whole panoply of God.

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March 13. cop6w.

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March 18. 19

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 29th day of March A. D. 1837.

Present, LUTHER LOOMIS, Esq., Judge.

This Court doth direct the Administrators of Joseph Hastings, late of Suffield, in said District, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause) before the Court of Probate to be holden at the Probate Office in said District, on the first day of May, at 2 o'clock P. M. to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign, post in said Suffield, and by advertising the same in a newspaper published in Hartford.

Certified from Record.
LUTHER LOOMIS, Judge.